



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

## SYNOPSIS OF IMPORTANT ARTICLES.

---

**The Interpretation of the Book of Job.\***—The commonly accepted interpretation which makes "the mystery of God's providential government of men" the subject of the book is to be rejected, because 1) it lays too much emphasis upon what is external and mechanical; 2) it makes what is subordinate play the leading part.

The Book of Job is "the Epic of the Inner Life," "an epic in which is recorded the spiritual history of the man of Uz, his struggles and adventures, unknown to sense, but real to faith." Of Satan's agency in his calamities, Job has no knowledge; but of the calamities themselves, he has a very lively sense. They mark him as a man "smitten of God." Here, then, is Job's difficulty. He is righteous; and yet God is treating him as though he were guilty. How can that be? Doubt begets doubt. Can it be that the powers that work unseen are after all arrayed on the side of evil and against godliness? Even his friends do not understand his case. They withhold sympathy but not reproaches. He is led, however, to break with the conventional view of God and to stake "life and destiny on the belief that the powers that work unseen, in spite of inexorable appearances, are for righteousness."

Two questions remain. The first has reference to bridging the chasm between his soul and God. The second centers about the enigma of death. The idea of a Daysman between him and God furnishes the solution to the first. Only the supposition that man shall live again enables him to solve the second.

But what of this present world, with its perplexing facts and problems? The three friends portray the awful fate of the wicked. Job retorts by calling their attention to the prosperity and security of the wicked. The friends have no answer. It remains then for him to fit himself into the sum of things, to find by creative faith "the road through this life, where so often wickedness gets the pay and righteousness the oppression." He begins with the wicked. Their life is not founded on the truth of things. It will not, therefore, endure. The twenty-eighth chapter reveals "the true wisdom of life,"—the reality.

After Job's retrospect (chs. 29-31), of his former life of prosperity and honor, the discourses of Elihu are introduced. Elihu, like the three friends, is a conventional believer. "It is the author's intention, in the persons of Elihu and Job, to bring these two classes, who have been the antagonists throughout the poem, to the test of God's immediate presence." The way they meet that ordeal will show who has the real determination of heart towards God. Then comes Job's vindication. At last, that Presence is here for whose coming he had so fervently longed. But the revelation? Only this: that we are, in all things, "to see that there is wisdom and power sufficient for everything, to make every creature fulfill its part in one infinite purpose and will." And this is his vindication: "to go on with enlightened eyes and chastened spirit." Job's restoration to health and prosperity seems, to some, an artistic blemish. It would have been, had that

---

\* By Professor John F. Genung, in *The Andover Review*, Nov., 1838. pp. 437-466.

been the end which Job sought. But that for which he longed had been realized in the vision of God. His restoration was merely an incidental addition. In other words, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." A. M. W.

The great merit of this interpretation is that it takes the book as it lies before us and seeks to harmonize all the facts. The article is a masterly one and deserves study.

**The Resurrection in the Pentateuch.\***—Can we derive from the Pentateuch the same idea of resurrection that we at present hold? Light is thrown on the meaning of the Pentateuch from two sources: 1) From discoveries in Babylonia. The description of the Chaldean Sheol resembles that of the Bible. The gods could restore the dead to life. After death those accepted by the gods would become like them. 2) From Egypt. As far back as 3000 B. C., the Egyptians looked forward to a future life, where the righteous as a reward for their good deeds were to die no more, and where the impure were to go to a lake of fire. Thus we get a knowledge of the religious belief of Babylonia, whence Abraham came, and of Egypt, under whose suzerainty over Canaan Abraham lived for 100 years. The Pentateuch contains the doctrine of resurrection, as is shown 1) by the appeal made to the Pentateuch in proof of resurrection by our Saviour and Paul; 2) by a study of Genesis, in relation to (1) the creation of man. Man is a union of a body, and a living spirit from God. Personality is not destroyed at death, but the spirit in the other world is to represent the man. Thus Abraham is to "go to his fathers in peace." (2) Adam, who first lived in communion with God. As a punishment for his sin, the sentence not merely of physical death, but of spiritual death, was passed on him, which means he was cut off from communion with God. (3) Cain and Abel. Abel, who was accepted of God, is slain by Cain, yet Cain's life is guarded by God. If, then, death ended all, was not Abel the loser and Cain the gainer? Adam, then, had this dilemma to face: Either death ends all, and hence there is no God of life who is faithful to his word; or God lives and Abel will be rewarded in another sphere, and Cain punished. Enoch, as a reward for his faith, was taken to God. Is it not reasonable to believe that faithful Abel looked for the same spiritual blessings? Would not Adam reasonably have this hope for Abel from all that he knew of God? All these things seem to point to a hope of resurrection. Enoch, Abraham, and Moses had this same belief. This is further illustrated from Ezek. 37:1-14 and Rev. 11:3-13. H. C.

An ingenious article on the right side—an argument, however, which takes no account of the critical view of the Pentateuch, and the possibility that the writer or writers wrote from the stand-point of their own times.

**Elijah the Tishbite a Gentile.†**—Six reasons are suggested to show that Elijah was a Gentile. 1. The Hebrew word *toshab* is used to signify "foreigner," "stranger," or "sojourner," and the two latter terms were never applied to Jews by their countrymen. 2. Elijah was fed by the unclean ravens; even if the raven had been clean, yet it would have here been unclean to a Jew, since its talons were

\* By Howard Osgood, D. D., in *The Baptist Quarterly Review*, October, 1888.

† By Dr. Joseph Longking, in *The Methodist Review*, November, 1888.